

6: Kirchhoff--31 [2]
116, 105, 177

U-4

(no date) 1895

Formosan Aborigines
Pepo-hoan

The Pepo-huan are big, bronze-colored men with shining eyes and bold looks who, like their women, of delicate build and a lighter skin color, have taken over much in clothing and dwellings from the Chinese, and who use the Chinese language, at least when dealing with the Chinese, although among themselves they usually talk their own Malayan dialect. Those of them living along the coast are fishermen; their women prepare salt from the sea water which they let run through sand and evaporate. The Pepo-huan of the interior are still fond of hunting, their hereditary occupation, but for the most part they are peasants. As though in imitation of the Dutch, the Chinese allow the peasants of each Pepo-huan village subject to them to choose a chief to settle quarrels among themselves, and appeal may be made from his decisions to the Chinese administration of the district. At his side the Chinese "interpreter" acts in the main as gatherer of the taxes imposed by the Imperial Government. The Pepo-huan are still distinguished by their bravery, dependability and hospitality, but they have been sadly reduced, economically, by the sly Chinese.

17: Norbeck--4
116, 105, 177

(no date) 1950

Formosan Aborigines
Atayal

"The Atayal have long been known as one of the most fierce tribal groups and the most aggressive in head-hunting. They depend for subsistence upon hoe agriculture, principally of millet, dry-land rice and sweet potatoes, and to some extent upon the hunting of wild pigs and deer. Metal working is not practiced, but metal implements and guns are secured by barter. Atayal women are skilled in loom weaving, and proficiency in weaving is considered the highest feminine attainment. Religious practices, largely concerned with ancestor worship, are open to women as well as men, and women have been reported to serve occasionally as chiefs. Much importance is attached by the Atayal to their own history and genealogy, and traditions are transmitted orally by hereditary officials.

Considerable change in culture has come about from Chinese and particularly Japanese contact, and the Atayal have long possessed rifles. Both official and scholarly Japanese sources state that many Atayal customs have been abandoned or greatly changed in the last few decades, as is also indicated in some of the appended folk tales."

An Investigation of Ami Religion

by

CHI-LU CHEN and MICHAEL D. COE

Introduction

114 In the outskirts of the aborigine town of Tavarong on the east coast of Formosa is the last surviving ceremonial house of the Ami tribe, a representative of the type of religious edifice that once pervaded the Ami culture area. This building was well-known to Japanese ethnographers and was a cultural anachronism even in their day. The present writers undertook a four-day field trip in late November 1953 for the purpose of examining this house and its relation to the Ami life of the past. For this investigation into Ami religion we relied on the memory of these informants, whose early manhood was spent in Tavarong before the Japanese authorities brought pressure to bear on some of the more important Ami institutions: Maran-Namo? [54], Vudai-Katz [49], Ra'a-Namo? [53], and Vuai-Mayau [56]. All informants reported directly in Japanese except Vuai-Mayau, whose information was translated from Ami into Japanese by Vudai-Katz. We sincerely thank these informants for the help which they rendered.

For readers unfamiliar with the background and present distribution of the Formosan aborigines, a few paragraphs will deal with this subject and the place of the Ami in Formosan ethnography, before Ami religion is treated in detail.

The Formosan Native Tribes

105 The aboriginal inhabitants of Formosa number over 200,000. This is in contrast with the descendants of the Fukien and Kwangtung Chinese who immigrated as early as the 16th century; these, together with more recent arrivals from the mainland, total over 8,000,000. One fourth of the aborigines live in the western plains and have been absorbed by the Chinese; they have in many cases lost their original customs and languages. The rest of the native tribes occupy the great central mountains, the Taitung Rift Valley and coastal area on the east, and Botel Tobago Island, to the southeast of Formosa. The relatively unacculturated Formosan aborigines are grouped under the following nine tribal names: Atayal, Saisiat, Bunun, Tsou, Rukai, Paiwan, Puyuma (or Panapanayan), Ami (or Pangtsh), and Yami. All these tribes are physically, linguistically, and culturally Indonesian or Proto-Malayan. They immigrated into the island at different times and into

[P. 249]

105 different localities, so that their cultures, though similar, are not uniform. The native tribes also differ considerably in the degree to which they have been acculturated and in the type of culture change that has taken place.

The Ami

101
[131]
[161] The Ami live in the Taitung Rift Valley, which runs in approximately a north-south direction for 150 kilometres along the east coast of Formosa. Some Ami live on the east coast proper. The Ami tribe is the largest on Formosa. They are divided into five groups by dialect and cultural differences. The number of households and population of each group, based on the census of 1937, are as follows:

GROUP	NO. OF HOUSEHOLDS	POPULATION
Pei-nan	859	9546
Heng-ch'un	461	4403
Hai-an	1159	11760
Hsiu-ku-luan	2006	15861
Nan-shih	1713	8436
Total	6200	50006

[241]
[224]
[342]
[611]
[591] The chief traits of the Ami are intensive agriculture and fishing; pile dwellings; paddle-and-anvil pottery; long wooden shields; feather headdresses; clans; matrilineal descent and matrilocal residence; classificatory or Malayan kinship terminology; parent-child nymic linkage; and age-grades.

361 Tavarong is a town of 5,000 population situated in the central part of the Taitung Rift Valley, in Hualien Hsien. It belongs to the Hsiu-ku-luan group and is regarded by the Ami themselves as the oldest settlement in the whole Ami area. About one per cent of the Tavarong townsmen are Christians; the rest hold to their native religion.

Gods, spirits, and souls

776 The Ami term for gods, which include also spirits and souls, is *kawas*. The Tavarong Ami believe in two kinds of *kawas*. The first kind, which may be considered natural gods, include *maratau*, *tsidar*, *borarj*, and others. *maratau* is a male tutelary deity who resides in heaven. According to informant Maran-Namo?, *maratau* is the god of "politics and strength". In former days, when the Ami were at war with their neighbors, the Atayal, they prayed to *maratau* for protection. *tsidar* is the female sun goddess, and *borarj* the male moon god. The sun goddess is held to be more powerful than the moon god. Maran-Namo? while explaining the designs on the houseposts of the house of the *kakita:n* (priest), stated that *tsidar* is the almighty deity and holds the supreme position over

1. Utsirikawa (1935) reported about 56 clan names for the Ami, but he gave no clan names north of the Vatsan, Tavarong, and Karuran areas.

2. According to Furuno (1954:3-42), *maratau* is connected with headhunting and is the god of crops and game, as well as being the war god.